and while he did not completely discard the sudden enlightenment of the Ch'an, he held that to be effective as the road to truth it must be preceded by long and profound study of all things under heaven. It should be noted that this "investigation of things/' which on the surface seems closely akin to the modern scientific methods of the West, was in practice largely confined by the Sung scholars and their successors to things of the mind and to the ethics found in the Classics of the Confucian school Neo-Confucian philosophy was largely subjective.

Associated with this process of arriving at knowledge were a cosmology and cosmogony. For their ultimate formulation, Chu Hsi, by temperament peculiarly fitted for synthesis and clarity of statement, was chiefly responsible.

Chu Hsi regarded the universe as a dualism—as having in it two elements or principles—but these, he believed, are so inseparably associated as to make a unity, a "universe." The two are *U* and *ck'i,* which can roughly, but by no means exactly, be translated as "law" and "matter." *Li* contains the ethical phases of the universe. *Ch'i* is also translated as ether: if it is to be regarded as matter, it must be more nearly in terms of matter conceived, as present-day Western physics tends to describe it, as force. In contrast with *li* it is the material element in all its myriad forms. Chronologically speaking, neither *li* nor *ch'i* is prior to the other, although, when pressed, Chu Hsi seemed, guardedly, to give to *li* a kind of precedence.

Chu Hsi was true to Confucius in that he made much of a high standard of morals. He held that morality in man is the expression of the *li* which is so basic in the universe —that it is of the very warp and woof of reality.

Chu Hsi also, like at least some others of his

school, spoke of the *t'ai cki,* translated as the "great ultimate" or "great extreme," and also as the absolute, or the infinite. This term is found in one passage in the ancient *I Ching,* to which the school, as we have seen, probably following a Taoist suggestion, paid much attention. The *t'ai chi* was both *li* and *ch'i.* The *fai chi* In turn produced the *yin* and the *yang,* terms which since the Chou had been familiar to Chinese thinkers as expressing a kind of dualism—inertia and energy, darkness and light, female and male. Through the interaction of the *yin* and the *yang* sprang the five elements